THE SPLENDID SPUR

THE ADVENTURES OF JACK MARVEL.

By ARTHUR T. QUILLER COUCH.

"Then, where is she now?"

yet be abash'd."

solemnly:

wild ass."

his chair.

that thin voice before. In the con-

fusion of my senses I heard it say

"The sins of her fathers have over-

taken her, as the Book of Exodus pro-

wasted, and given to the satyr and the

"And which of the twain be you,

I cannot tell what forced this violent

construction on my Della. As for

him, he had risen, and was moving

with dignity to the door-to show me

For I had marked his left foot trail-

ing, and, by the token, knew him for

the white-haired man of the bowling-

"Master Hannibal Tingcomb."

Higgs, otherwise Captain Luke Settle,

serve you as the dog was served that

I dream yet, in my sick nights, of

the change that came over the vile.

hypocritical knave at these words of

mine. To see his pale, venerable face

turn green and livid, his eyeballs start,

his hands clutch at air-it frightened

"Brandy!" he gasped. "Brandy!

And the next moment he had slipped

finding there a bottle of strong waters.

forced some drops between his teeth;

and hard work it was, he gnashing at

me all the time and foaming at the

Presently he ceased to writhe and

bite; and lifting, I set him in his chair,

where he lay, a mere limp bundle,

staring and blinking. So I sat down

"Dear young sir." he began at length

feebly, his fingers searching the Bible

restitution-I will confess-only tell

"I must have a confession, then.

"But, dear young friend, you will

hand, I read it through, folded it,

But he called only an order to the old

softly praying and beseeching me in

stirrup to the gate. But when I had

"Dear young sir! Dear friend!

"Well?" I asked leaning toward it.

my advices, the army of our Chris-

thousand strong, under the Earl of

and the iron shutter slipped back.

ing after me down the road:

had forgotten somewhat!"

written before I leave the room."

facing him, and waited his recovery.

"Well?" said I.

my heart to say:

less, as you see."

neace."

none."

CHAPTER IX.

(Continued.)

Being by this time angered, I did a foolish thing; which was, to clap the him my name and a history of all my muzzle of my pistol against the grating, close to the fellow's nose. Singular to say, the trick sarv'd me. A bolt was slipp'd hastily back and the wicket door opened stealthily.

"I want," said I, "room for my horse to pass."

Thereupon more grumbling follow'd. and a prodigious creaking of bolts and chains; after which the big gate swung | boy. stiffly back.

"Sure, you must be worth a deal," I said, "that shut yourself in so care-

Before me stood a strange fellowextraordinarily old and bent, with a wizen'd face, one eye only, and a chin that almost touched his nose. He wore a dirty suit of livery, that had once been canary yellow; and shook with

"Master Tingcomb will see the young man," he squeak'd, nodding his head; "but is a-reading just now his Bible." "A pretty habit," answered I, leading in Molly-"if unseasonable. But why

not have said so?" He seem'd to consider this for a while, and then said abruptly:

"Have some pastry and some good

"Why, yes," I said, "with all my heart, when I have stabled the sorrel

He led the way across the court, well paved but chok'd with weeds. toward the stable. I found it a spacious building, and counted sixteen stalls there, but all were empty save two, where stood the horses I had seen in Bodmin the day before. Having stabled Molly, I left the place (which was thick with cobwebs) and followed the old servant into the

He took me into a great stone kitchen, and brought out the pastry and out, so I guess. When suddenly I, cider, and poured out half a glass that had been staring stupidly, leaped

"Have a care, young man! 'Tis a luscious, thick, seductive drink!" and he chuckled.

"'Twould turn the edge of a knife," I said, tasting it and looking at him, green. but his one bleared eye was inscrutable. The pasty also was moldy and I soon laid it down.

"Hast a proud stomach that cometh of faring sumptuously; the beef therein is our own killing," said be. "Young sir, art a man of blood. I greatly fear, by thy long sword and night!" handiness with the firearms."

"Shall be presently," answered I, "if you lead me not to Master Ting-

He scrambled up briskly and tottered out of the kitchen into a stone corridor, I after him. Along this he me. hurried, muttering all the way, and halted before a door at the end. With- there-quick-for God's sake!" out knocking he pushed it open, and motioning me to enter, hastened back

"Come in," said a voice that seemed familiar to me.

Though, as you know, 'twas still high day, in the room where now I found myself was every appearance of night: the shutters being closed and six lighten candles standing on the table. Behind them sat the venerable gentleman whom I had seen in the coach, now wearing a plain suit of black and reading in a great book that lay open on the table. I guessed it to be the Bible, but noted that the candles had shades about them, so disposed as to throw the light, not on the page, but on the doorway where I stood.

Yet the old gentleman, having bid me enter, went on reading for a while third will kill me." as though wholly unaware of me, which I found somewhat nettling, so began: indeed I did not think) I will make

"I speak, I believe, to Master Hannibal Tingcomb, steward to Sir Deakin Killigrew?" He went on as if ending his sen-

"And my darling from the power of the dog."

tence aloud:

Here he paused with finger on the place and looked up. "Yes, young sir, that is my name-

steward to the late Sir Deakin Killi-

"The late?" I cried. "Then you

"Surely I know that Sir Deakin is dead, else should I be but an unworthy steward."

He opened his grave eyes as if in wonder. "And his son also?"

"Also his son, Anthony, a headstrong boy, I fear me, a consorter with vile characters. Alas, that I should say

"And his daughter, Mistress Della?" "Alas!" and he fetched a deep sigh. "Do you mean, sir, that she, too, is

"Why, to be sure-but let us talk

on less painful matters." "In one moment, sir: but first tell

me-where she did die, and when?" For my heart stood still, and I was fain to clutch the table between us to to take my leave. keep me from falling. I think this did not escape him, for he gave me a sharp look, and then spoke very quiet and

"She was cruelly killed by highwaymen, at the 'Three Cups' Inn, some miles out of Hungerford. The date given me is the 3d of December last." With this a great rush of joy came over me, and I blurted out, delighted:

"There, sir, you are wrong! Her father was killed on the night of which you speak-cruelly enough, as you say; but Mistress Della Killigrew escaped. and after the most incredible adven-

I was expecting him to start up with joy at my announcement; but instead of this, he gaz'd at me very sorrowfully and shook his head; which Stamford, have overtaken thy friends.

brought me to a stand. "Sir." I said, changing my tone, "I speak but what I know; for 'twas I more than two to one. By this hour had the happy fortune to help her to to-morrow the Papists all will be runescape, and, under God's hand, to ning like conies to their burrows, and it is sometimes wise to split the differbring her safe to Cornwall"

of thy late services to hang thee; mercy, then, will lie in my friends' hands, but be sure I shall advise none.

seek Della Killigrew, much less to find her. And remember, I know enough

And with a mocking laugh he clapped to the grating in my face.

CHAPTER X.

I Leave Joan and Ride to the Wars. Joan was not in the kitchen when I arrived at the cottage nor about the buildings; nor yet could I spy her anywhere moving on the hills. So, after calling to her once or twice, I Now this was just what I could not tell. So, standing before him, I gave stabled the mare, and set off up the tor side to seek her. But to-day as I climb'd past the adventures in my dear comrade's company, from the hour when I saw her

spot, something very bright flash'd in first in the inn at Hungerford. Still my eyes and dazzled me. I finally keeping his finger on the page, he found her sitting behind a slab of granheard me to the end attentively, but ite with her back to me. In the left with a curling of the lips toward the hand she was holding up the mirror close, such as I did not like. And when that caught the rays of the now sink-I had done, to my amaze he spoke out ing sun, while with her right-she tried to twist into some form of knot her sharply, and as if to a whipp'd schooltresses-black, and coarse as a horse's mane-that already she had roughly "'Tis a cock-and-bull story, sir, of which I could hope to make you braided. A pail of water stood beside ashamed. Six weeks in your company? her; and around lay scatter'd a score Surely 'twas enough the pure unhappy or more of long thorns, cut to the maid should be dead-without such shape of hairpins.

'Tis probable that after a minute's vile slander on her fame, and from watching I let some laughter escape you, that were known, sir, to have been at that inn, and on that hight, me. At any rate Joan turned, spied me, and scrambled up, with an angry with her murderers. Boy, I have evidence that, taken with your confes- red on her cheek. Then I saw that her bodice was neater lac'd than usual. sion, would weave you a halter; and and a bow of yellow ribbon (fish'd up am a Justice of the Peace. Be thankheaven knows whence; stuck in the ful, then, that I am a merciful man; bosom. But the strangest thing was to note the effect of this new tidiness Abash'd, indeed, I was; or at least upon her; for she took a step forward taken aback, to see his holy indignaas if to cuff me by the ear (as, a day tion and the flush on his waxen cheek. agone, she would have done), and then Like a fool I stood staggered, and wondered dimly where I had heard stopp'd, very shy and hesitating.

"Why, Joan," said I, "don't be anger'd. It suits you choicely-it does indeed."

"Art scoffing, I doubt." She stood looking heavily and askance at me. "On my faith, no. Thou art cerclaim'd; therefore is her inheritance tainly a handsome girl; give me a kiss

for the mirror." Instead of flying out, as I look'd for, she fac'd round, and answered me gravely:

rudeness from me, for he seemed an "That I will not; not to any but my honest, good man; but my heart was boiling that any should put so ill a

"And who is that?" "No man yet; nor shall be till one has beat me sore; him will I love, an' follow like a dog-if so be he whack me often enow'."

"A strange way to love," laughed I. upon him and hurled him back into She look'd at me straight, albeit with an odd gloomy light in her eyes. "Think so, Jack? Then I give thee

> leave to try." I think there is always a brutality

urking in a man to leap out unawares. Yet why do I seek excuses, that have spoke in his ear, "dog and murderer! never yet found one? To be plain, I What did you in Oxford last Novemsprang fiercely up and after Joan, who ber? And how of Captain Lucius had already started, and was racing along the slope. otherwise Mr. X? Speak, before I

Twice around the tor she led me; and though I strained my best, not a yard could I gain upon her, for her bare feet carried her light and free. Indeed, I was losing ground, when suddenly she stumbled. I laid hand on her shoulder, and in a moment she had gripp'd me, and was wrestling like a wild cat. So when Joan rushed in and closed with me, I was within an ace

of being thrown, pat. But recovering, I got her at arm's length, and held her so, while my from my grasp, and was wallowing in heart ach'd to see my fingers gripping a fit on the floor. I ran to the cupher shoulders and sinking into the board at which he had pointed, and flesh. I begg'd off; but she only fought and panted, and struggled to lock me by the ankles again. I could not have dream'd to find such fierce strength in a girl. Once or twice she nearly overmaster'd me; but at length my stubborn play wore her out. Her breath came short and fast, then fainter; and in the end, still holding her off, I turned her by the shoulders, and let ber drop quietly on the turf. Ro thought had I any longer of kissing her; but stood back, heartily sick and

before him, from force of habit. "Kind ashamed of myself. young sir-I am an old, dying man, For a while she lay, turn'd over on and my sins have found me out. Only her side, with hands guarding her yesterday, the physician at Bodmin head, as if expecting me to strike her. told me that my days are numbered. Then gathering herself up, she came and put her hand in mine, very meekly. This is the second attack, and the "Had liked it better had'st thou stamped the life out o' me, a'most. "If-if Mistress Della be alive (as

But there, lad-am thine forever!" 'Twas like a buffet in the face to me. 'What!" I cried.

me what to do, that I may die in She looked up in my face-dear heaven, that I should have to write it!-with eyes brimful, sick with love: Indeed he looked pitiable, sitting there and stammering; but I hardened tried to speak, but could only nod, and broke into a wild fit of tears.

(To be continued.)

Charming Japanese Children.

Nowhere are children more considnot use it if I give up all? You will ered than in Japan. Their parents are not seek my life? that already is worthdevoted to them, and are constantly with them, carrying them about, "Why, 'tis what you deserve. But Della shall say when I find her-as I watching and joining in their games, shall go straight to seek her. If she and apparently never so happy as when be lost, I shall use it-never fear; if with them. Other people's children she be found, it shall be hers to say also come in for a large share of atwhat mercy she can discover in her tention, and fathers seem to have as heart, but I promise you I shall advise much pride in their offspring as moth-

It is amusing on a fine morning, The tears by this time were coursing down his shrunken cheeks, but I ob- about six o'clock, to see half a dozen served him watch me narrowiy, as men sitting on a low wall, each with though to find out how much I knew. one or two little children whom he So I pulled out my pistol and, setting plays with and pets. The little folks pen and paper before him, obtained at are led to show off their eleverness. the end of an hour a very pretty confes- and, judging from appearances, they sion of his sins, which lies among my form the main interest of their fond

papers to this day. When it was writ- elders. One would imagine that with so ten and signed, in a weak, rambling much petting children must be spoilt placed it inside my coat and prepared and disagreeable. The contrary is the case, the children of Japan being the most well-behaved and charming little servant to saddle my mare and stood people in the world.-Philadelphia Telegraph.

the courtyard till the last moment. Nor when I was mounted would any-We may be curious to know the thing serve but he must follow at my identity of the Secretary of the Kansas Commission to the World's Fair. remarks the Kansas City (Kan.) Jourbriefly taken leave I heard a voice callnal. He has sent to the mayors of all Kansas towns a request for the photographs of all women "whose beauty, intelligence or other distinguishing Returning, I found the gate fastened feature entitle their pictures to a place in an album of representative Kansan "Dear young friend, I pity thee, for women." An album of this sort would thy paper is worthless. To-day, by have to be as big as the Manufacturers' Building. The Mayor who didn't send in the likenesses of the entire tian Parliament, more than twenty female population would be one not up to his job. And the secretary who the malignant gentry, near Stratton could prefer such a request is worth Heath, in the northeast. They are knowing for sure.

When a difference of opinion arises the little chance wilt thou have to ence.

Subject: Asa's Good Reign; II Chron. xiv., 1-12-Golden Text, II Chron., xiv., 11-Memory Verses, 2-5-Commentary on the Day's Lesson.

I. Reformation under Asa (vs. 1-5). 1 "City of David." Jerusalem. "Asa, his son." Abijah had many sons (chap. 13:21). "Reigned." Asa reigned forty-one years. son." Abijah had many sons (chap. 13:21).
"Reigned." Asa reigned forty-one years.
"Was quiet." That is, they had no wars.
"Ten years." This was probably the result, largely, of Abijah's great victory over Jeroboam. These ten years of rest are naturally to be assigned to the beginning of Asa's reign; later on there was a rest of Asa's reign; later on there was a rest of twenty years (compar. chap. 15:10 with 15:19). The number ten here makes a discrepancy with 1 Kings, for Baasha became king of Israel in the third year of Asa, and "there was war between Asa and Baasha all their days" (1 Kings 15:32). 2. "Good and right." After the division of the kingdom not one of the nineteen kings that ruled over Israel was a good king, and only a few of the nineteen who ruled over Judah were good. Asa was the first good king of Judah. He followed the commandments of God with his whole heart, mandments of God with his whole heart, and in hat respect was like David. "In the eyes of—God." 1. He aimed at pleasing God. 2. He saw God's eye always upon him. 3. God approved of what he did. The important question is not whether the control of er we are right in our own eyes, or in the eyes of the world, but are we right before God.

"He took away." This statement, 3. "He took away." This statement, which is again repeated in verse 5, seems to be contradicted in chap. 15:17, where it is said 'the high places were not taken away out of Israel." There are different ways of explaining this apparent discrep-ancy. Perhaps the best explanation is that As a made a great effort to remove them from his kingdom, and was largely successful, but that notwithstanding all his efforts he failed of complete success. The writer does not say that he took away "all" the high places. Some think that the high places here referred to were those of the strange gods, while those where God was worshiped were suffered to remain; others think that at one time in his reign Asa succeeded in abolishing all the high places, succeeded in abolishing all the high places, but that they subsequently appeared again. "Strange gods." Heathen deities. "High places." It was the practice of the heathen to erect altars for their idolatrous worship on the tops of hills or mountains, supposing they were nearer to God and heaven. "Groves." "Asherim." R. V. This word is the proper name for a heathen goddess. Asherah (plural for Asherim and Asheroth), and is another form for Ashtoreth, the goddess of the Zidonians. Asherah was their female, as Baal was their male divinity. In the plural it is often used in the more general sense of idols.

idols.

4. "To seek the Lord." Compare chap. 15:12, 13. As commanded the people to observe all the divine institutions which they had been utterly neglecting. After destroying idolatry, Asa revived religious worship (1) by his personal example, and (2) by the use of his authority. He carried out the reforms in a spirit of self-consecration, courage and zeal. He sought to please God first and not himself or his courtiers. 5. "Images." "Sun images." R. V. The original word is different from the one used in verse 3. The Hebrew word is of uncertain meaning, and it is possible that no kind of image is meant, but rather the hearth on which the sacred fire was kept. The Hebrew root means to be hot. "Was quiet." The people obeyed the commands of Asa and sought the Lord (chap. [15])

II. Asa's military defenses (vs. 6-5). 6. "Built fenced cities." He probably restored the fortresses which Shisbak, the king of Egypt, had taken and dismantled (chap. 12:2-4). The kingdom of Judah had probably been tributary to Egypt since the time of Shishak's invasion (chap. since the time of Shishak s invasion (chap. 12:8), but now Asa discerned a favorable time to throw off this foreign yoke, and while the land was unguarded by the Egyptians he fortified his kingdom. "Lord had given." Asa had not gained rest and success by his own valor, but God had given it. 7. "Land—before us." That is, while the land was uncognized and ungiven it. 7. "Land—before us." That is, while the land was unoccupied and unfree to go at their own pleasure. the Lord." It is always good to "Sought Lord. Those who pursue the world meet with vexation of spirit, but God gives peace and prosperity and real prosperity can come only from God. 8. "Targets and spears." See R. V. The Hebrew word here rendered target means a large sheld. "Out of Judah." Asa's army is divided "Out of Judah." Asa's army is divided into heavy-armed soldiers, carrying spears, belonging to Judah, and light-armed bowbelonging to Benjamin. This does not mean that Asa had an army of 580,000 professional soldiers, such as compose European armies or our standing but there were in Judah and Benjamin this number of men capable of bearing arms and liable to be called into serv-

III. Asa defeats the Ethiopians (vs. 15). 9. "Zerah the Ethiopian." He probably belonged to the same dynasty as Shishak (chap. 12:2-4), for his army was composed of the same nations. This proves him to have been an Egyptian and not, as some have thought, an Arabian or Asiatic king. His object in invading Judan was doubtless to recover to Egypt the cities which Asa had been fortifying, for Asa's procedure had been virtually a rebellien against Egypt. "A thousand thousand." This is the largest collected army of which we hear in the Scriptures. But some think that the number is not to be taken literally, and that a thousand thousand signifies that there was a great host too great to number. "Three hundred chariots." The chariots, though comparatively few. are mentioned because Asa himself had none at all. "Mareshah." One of the none at all. "Mareshah." One of the cities which had been fortified be Rehoboam (chap. 11:8). It was probably near the western border of Judah, about twenty-five miles southwest of Jerusalem.
11. "Cried unto the Lo 1." Ass

that his hore of success was not in any effort he might be able to make, but in God. His raith and courage mounted high, and with holy boldness he pressed his case. "Nothing with Thee." Sec R. V. It is alike to Thee to help the powerful or the weak, Thou canst as easily help the weak as the strong. "In Thy rame." That is, by Thy commission in canddence of Thy. by Thy commission, in considence of Thy assistance, and for the maintenance of Thy honor and service and people. "We go." honor and service and people. "We go.' Although relying on God for victory, yet Asa made the best preparations possible As a made the best preparations possible and went out to meet the enemy. "Against Thee." As a thus made the battle the Lord's, and called upon Him to maintain His own honor. 12. "The Lord smote." But not without the help of Asa and his Jewish and Benjamite forces. "Fled." Filled with terror the vact Ethiopian houses field to the south. herdes fled to the south.

The latest movement of the Russians to provide further aid for their wounded, which is badly needed, is the utilization of dogs, says the New York World. The German Emperor has presented three Scotch sheep dogs which have been trained in ambulance work to the Russian Dog-Breeders' Association, and after they have been tested they will be sent to the Far East. It is also intended by the association to teach a number of animals to be of assistance, either by remaining at the side of a wounded man when they have found him and attracting the attention of the ambulance by barking, or by going silently in search of the ambulance corps and con-fucting it to the spot where the wounded man is lying. Each animal is to carry a wallet strapped on his back containing pandages, restoratives and water, thus ollowing the old custom of the hospice at St. Bernard.

Jury Wheel Used in 1793.

R. H. Kline, of Spring City, Pa., has presented the Montgomery County (Pa.) Historical Society with a jury wheel that is 110 years old. It was used in Trappe, Pa., in 1793 by the United States Court, which, during that period, held its sessions there on account of an epidemic of small-pox in Philadelphia. The wheel has been the possession of the Kline family for many years.

INTERNATIONAL LESSON COMMENTS SOME STARTLING FACTS ABOUT

the Man is Saved-How One Man Reformed.

A great point to be aimed at is prevention—to build up a barrier between the unpolluted lips of boys and drink. Once the drink appetite formed, it is only by a miracle almost the man is saved. Mr. Gough once told the writer that while the guest of a gentleman in New Hampshire, and admiring the perfect appointments of the house, his host said:

"Mr. Gough, I was one of the most de-based and degraded of drunkards. I will rell you how I reformed. Some ladies norell you how I reformed. Some ladies noticed a little girl passing by their house daily with a tin pail in her hand. One day they accosted her. 'Little girl. what have you got in your pail?' 'Whisky, ma'am.' 'Where do you live?' 'Down in the hollow.' The lady accompanied her home, and said to the mother: 'Is this your child, madam?' 'Yes.' 'Does she go to school?' 'No; we have no clothes for her.' Sand her to our house and we will furnish 'Send her to our house and we will furnish her with clothes.' 'Yes,' responded the poor woman, 'and he will steal them for drink.' 'Does your child go to Sunday-school?' inquired the lady. 'No,' replied the mother. 'I propose a plan,' said the lady: 'let your little girl come to our house in the morning, and we will give her clothes, so that she can go to Sunday-school, and she can return and put the old ones on before returning home.' That was agreed upon, and the little girl was so teachable, and learned to read so soon that she was presented with a little Testament, which was the first thing she ever owned. She loved it so much that she took it to she with her and held it in her hand till she went to sleep. One day the child was ill, so sick that the doctor said she must die. The father went into her room and die. The father went into her room and sat by her side. He said to me, 'Oh, how I wanted drink; that quiet little child knew the hell that was in me. I must have drink, and I felt like stripping the house of everything I could lay my hand upon. I looked at the child; she was dozing; the Testament dropped from her fingers on the coverlid of the bed. I saw it and looked about me, for I felt I was guilty. I stretched out my hand took that guilty; I stretched out my hand, took that Testament, put it in my pocket, went out and got for it a pint of gin. I drank it, and it started the stagnant blood in the diseased vessels of my stomach. I felt betdiseased vessels of my stomach. I felt better, perspiration came, and there was warmth in my system. I came back to the child, and soon she looked at me and said: Papa, you know Jesus said, "Suffer little children to come unto Me." I have tried to come, papa, just as well as I know how, and when I die I shall go to Jesus, but oh, papa, suppose Jesus should ask me what you did with my little Testament, what will I tell Him? He said that was like a flash of lightning, but before that child flash of lightning, but before that child died she held his two hands in his and heard him cry: 'God be merciful to me, a sinner!' From that day to this, said he, I have never touched intoxicating drink. That is twenty-eight years ago, yet I tell you an absolute fact that I never smell the breath of one of the forty or fifty men in my employment who has been drinking but I want it, and although twenty-eight years have passed since I tasted it if I years have passed since I tasted it, if I smell the breath of one who has been

Where Alcohol Fails. Experience of recent years has taught the big insurance companies that mortality among those connected with the supply of liquors is enormous. Brewers, for ample, die about fifty per cent, faster than the average man who works at a regular calling. Brewers, contrary to the general calling. Brewers, contrary to the general impression, die extensively from alcoholism, while gout is an enemy which makes itself sorely felt in this occupation. Brewers are also more than ordinary subjects to diabetes, liver diseases and Bright's disease, says Beverages. The general mortality among saloon keepers is just twice as high as the average, and saloon keepers average of men of other occupations, six and a half times as fast from gout and more than double as fast from diseases of the urinary system, from rheumatic fever,

How Alcohol Works. A patient was arguing with the doctor on the necessity of his taking a stimulant. He urged that he was weak and needed it.

"But, doctor, I must have some kind of a stimulant. I am cold and it warms me."

"Precisely," came the doctor's crusty
answer. See here. This stick is cold,"
taking up a stick of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied: "Of course not. It is burning itself."

"And so are you when you warm your-self with alcohol—you are literally burning up the delicate tissues of your stomach

Drinkers Purchasable.

In view of the suggestion that men who become drunken be deprived by law for periods of their right to vote, each offense to add another period longer than the previous, an exchange calls attention to the fact that Professor Cook, of Trinity, Hartford, found that of every 1000 steady drinkers who were voters, 540 were down in the ward heelers' books as pur-chasable. One "ward contractor" had an agreement to deliver so many drunkard votes for three years in succession for so much money.

England's New Bill.

As a result of the new English Licensing Bill, which prohibits the serving of drunkards, one publican is said to have sent a type-written letter round to cer-tain of his customers informing them tain that he must henceforth request the discontinuance of their custom. The liquor forces throughout England have taken cognizance of the fact that the new bill being strictly enforced and they are therefore conducting their business ac cordingly.

The Farmers' Clubs of Michigan are tak-

ng an active interest in anti-saloon work. being represented on the Board of At the annual meeting of the Buren County Institute, January 19, resolutions were adopted expressing admiration for the determination of Judge Carr in making an example of those who defy the local option law.

The Causade in Brief. The devil weeps every time a saloon closed.

The Belgian city of Liege, with a population of 150,000, maintains 10,000 drink Eight years ago the students of Sweden formed a temperance association. At pres ent it has seventy-six branches, with 3000

About 35,000,000 gallons of so-called cotch whisky are consumed annually in Great Britain, but only enough barley to make 12,000,000 gallons of the genuine stuff s used. The remaining two-thirds is made f molasses, corn and potatoes.

Think how great a revolution would be vrought in English character and in Enghealth if legislation set itself sternit to the task of preventing drunkenness and gambling! The Total Abstinence Society of Copen-

hagen, Denmark, reports a membership of over 100,000, among whom are thirty-seven ministers and 403 teachers. Last year the society arranged for 3981 temperance lec-tures at a cose of about \$17,000. According to statistics recently gathered

about 30,000,000 are living in prohibition territory in this country. This is more territory in this country. T In Maine, Kansas and North Dakota they have prohibition by State law; in thirtyeight other States they have it by local manent God. It is He who says "Come

SUNDAY SCHOOL THE GREAT DESTROYER

A SERMON FOR SUNDAY

IN ELOQUENT DISCOURSE ENTITLED.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Asa's Good Reign; II Chron.

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1-12-Golden Text, Compact Form the Predominate Aim

with us! now, to give us heaven in our consecrated labor for Him. I would that these words of Jesus which

Drummond, that great teacher, who, during his short life, won so many men to Christ. "I remember very well." he says, "the awful conception of God I got when I was a boy. I was given a book of Watts' hymns, which was illustrated, and, among other hymns there was one about God and it represented a great black.

among other hymns there was one about God, and it represented a great black, scowling thunder cloud, and in the midst of that cloud there was a piercing eye. That was placed before my young imagination as God, and I got the idea that God was a great detective, playing the spy upon my actions and, as the hymn says, writing now the story of what little children do. That was a bad lesson. It has taken years to obliterate it." And I fear most of us have had to go through a sim-

taken years to obliterate it." And I fear, most of us have had to go through a similar experience before we have been rid of the terrible God of childhood, the faraway God of childhood, and come into the spiritual conception of the everywhere present God of the Bible.

Now it is this everywhere-present Cod, our Father, who seeks our life to save it. He wants our life now, for without God life is a living death. With God, life is growth, development—heaven now and heaven hereafter. Without God it is deterioration, atrophy, death. Here are two facts which our own experience confirms as true. We need to realize, therefore, that there is never a time when God the

that there is never a time when God the Father is not near us to lead us into His

life. In the hour when you feel the stir of divinity within you, in the hour when conscience speaks and says, be a nobler man, a purer man, a truer man, in that hour "it is God which worketh in you." Possibly

is God which worketh in you." Possibly it was but 'yesterday that you spoke the unkind word that wounded a devoted heart, or gained your point in business by ruining your fellow man, or committed a sin that leaves a blot on the scutcheon, but afterward, unless your heart is already dead, you heard a still small voice pleading with you to repent your evil way and live a better, higher life. It was "God which worketh in you."

Multiplied are the experiences in which

of Jesus-The Larger Life. I would that these words of Jesus which we are considering might live in your heart, as I try to have them live in my heart, as words spoken now. to-night, by the ever-living, ever-loving Father! How common it is for us to think of God our Father as far removed! It may be because of our training, but however we may account for it, the fact remains that many of us fail to realize that God is dealing with us now just as intimately and just as graciously as He dealt with the great prophets of old. How many of us carry about with us the sense of God? Do we have the conviction of God's abiding nearness wherever we are? If not, the greatest blessing of life has been missed. There is nothing more needed to-day than a truer, larger, more Scriptural idea of God. We need to realize His abiding nearness. But we need to forget the old idea of an unapproachable God. I recall the words of Henry, Drummond, that great teacher, who, during his short life, won so many men to Chair "I remember very well" he says. BROOKLYN, N. Y.—Sunday night, in the Lafayette Avenue Presbyterian Churck, the Rev. George R. Lunn, assistant per-tor, preached on "Christ's Gift of Life." BROOKLYN, N. Y .- Sunday night, in the The text was taken from John x:10: "I am come that they might have life." Mr.

I am sure that I do not exaggerate when I say that no words of our Lord are more profoundly significant than these words of the text. We have in a compact form a statement of the purpose of Jesus Christ. All else is subordinated to this great and predominate aim. Jesus Christ has come into the world to give that life in ever increasing abundance. This is not a conclusion of mine worked out after special investigation; it is the simple and clear and forceful statement of our Lord Himself. I

forceful statement of our Lord Himself. 1 rest upon His word as a finality. And I find in this verse a fuller and richer expression of the purpose of Christ than is found anywhere else in Scripture.

What, then, is the life which Christ seeks to give? It is the life of fellowship with God, the Father; a fellowship begun on earth and continued throughout the ages of eternity. It is the life of spiritual oneness with God, united to Him in thought, in purpose, in all our varying acthought, in purpose, in all our varying activities. It is the larger life which comprehends our present life, enriching it with all the holy purposes of God, our Saviour, lifting us by its power into the purified at-mosphere of noble deeds, done for His sake. In other words, it is the life of

which our Master spoke when He said that to lose it was a calamity, even though a man should gain the whole world.

I think I am right in saying that a great many people interpret the words and work of our Lord as applying chiefly to the other world, not altogether, but chiefly. They regard the religion of Christ as an insurance of safety for the next world rather than a definite program of activity for the present. They think more of the saving of the soul after death than of saving the life before death. No stronger illustration of this thought can be found than the large numbers of men who delay their decision in reference to Christ to some more convenient season. They say, not now, but at some future time, I will settle the but at some future time, I will settle the great question of my soul's relation to God. You cannot find a man who will not express some wish to lead a better life; but in nearly every case they see no need of an immediate decision. In my pastoral work I have come in contact with this exwork I have come in contact with this experience time and again. And as I have endeavored to understand what is the un derlying cause of so much indecision re-garding religious things, I find that most of it can be traced to this fundamental misinterpretation of the words and work of Jesus Christ our Lord. You may ex-press this in many ways, but at heart the point is this—the saving of the soul after death, instead of saving the life right here death, instead of saving the life right here and now; the gaining of heaven hereafter, rather than entering into heaven now. And because of this interpretation men feel no immediate necessity of getting right with God. So long as they are reasonably sure of life here, they are willing to delay the great decision of the soul.

Against this view of religion allow, me to

which worketh in you."
Multiplied are the experiences in which God is speaking to our souls, and many of us have never heard the voice. Ears have we but we hear not. We have eyes but we fail to see. There are great crowds who trample upon the beautiful violet, never thinking that they have one of God's sweetest thoughts under their heel. There are myriads of stolid eyes which look upward to the stars but see not God's glory to delay the great decision of the soul.

Against this view of religion allow me to bring the message of the Saviour, "I am come that they might have life and that they might have it more abundantly." You cannot read the gospels without coming into contact with this purpose of Christ at every turn. Repeatedly do you find the word life. We are struck with the fact how constantly the word life was on the lips of Jesus. It is a word which gives us the very heart of Jesus' teaching. He was always praising, always promising life. "If thou wilt enter into life keep My comward to the stars but see not God's glory in the robed beauty of the sky. There are multitudes who stand beneath the magnificent blue vault of heaven, gazing upon some gorgeous sunset, never dreaming that God lighted the fire. And beyond number are they who fail to feel the presence of God in the ordinary experiences of life. My friends, God wants our life. Do some-thing with your life. Let your energy, your talent, your service be for God your Father. Be not so concerned to save your soul as to save your life. Give God your life and He will sanctify your soul. always praising, always promising life. "It thou wilt enter into life keep My commandments," "He that believeth on Me hath life," "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," "Because I live ye shall live also." "Ye will not come unto Me that ye might have life." Everywhere we find this expenses easier pleading with men. The Countersign. we find this same eager pleading with men to enter into life, and we further find that Jesus identified life with goodness. To Jesus life consisted in goodness. Wickedness is death. "The soul that sinneth, it The farm was a lonely one, and the farmer's wife, a gentle, timid creature, lived in dread of tramps. Three times a year, when the farmer went to town for a one for the poor little woman. They kept shall die" is not so much a threat as the statement of a great truth. For the sinno hired man except in the haying season.
"Nobody ever has come!" grumbled the farmer, when his wife poured forth her its sinning. There is no lite for the human soul but in righteousness. Jesus, therefore, uses language which we may justly call violent when He referred to the 'No. but some one might," she protested. And sure enough, one evening the dreaded happened. possibility of a man's losing his higher life. Better to cut off the offending hand It was late November and cold. The ground was frozen, and the wind, as the farmer's wife expressed it, "was cruel." It was 7 o'clock at night, the house was or foot if it hinders the appiring soul Better to pluck out the eye which causes stumbling if by that means the real life of God may be gained. I have called this language violent, and such it is. Not that barred and bolted, the two children were getting ready for bed.

There was a loud knock at the door, fol-Jesus anticipated any literal interpreta-tion and literal following. The forceful illustration is used to emphasize a terrible lowed by a succession of brisk raps.
"Who is there?" quavered the farmer's and an eternal truth. The very possibility of a man's failing to enter into the life of fellowship with God, was a thought which wife, through the keyhole.
"I want a bed for the night," said a man's hoarse voice. "Go away!" cried the farmbrought strong tears to the eyes of the Sa viour of men. I tell you that in these days we are harboring in our hearts a sentier's wife in terror.

of weather, I hope?" said the voice on the mental sympathy which overlooks sin and condones iniquity and seeks to apologize for the stern words of the Saviour. There other side of the door, and then the stranger coughed distressfully.

The farmer's wife looked to the chain on the door, drew the bolts, and opened the door the width of the chain. By the light for the stern words of the Saviour. There was no doubt a ringing doom against sin. But it was not the doom of a threat. Jesus never threatened. He revealed what sin is; its very nature is death. The open door of life in God is before men. To pass by that door does not mean that of the lamp which she carried sh the stranger was roughly clad and unshaven. "I'm here alone with my children," she said, firmly, "and I am not going to God will arbitrarily punish, but that the very passing it by is death. The issue of sin is doom, exile into the night, the eclipse of desolation and abandonment.

Does there move in your hearts the susrisk letting any one in."

The man hesitated a moment, then thrust his hand into his coat pocket, drew forth a little book and handed it to her.
"For the sake of this, won't you trust picion that such a doom is exaggerated and me?" he asked.

She took the little book. It was worn and thumbed and old. It was a Bible. Without a word she unfastened the chain and let the stranger in. overdone? When that suspicion comes to me, and it often comes. I remember the words of a sainted preacher: "When I am tempted to think that the doom is over-done, I must remember that the Son of God, my Saviour, with an infinite insight

but ultimate forsakenness and abandon

ment. These are my Master's words, and against them I will rear no petty imagina-

tion of my own; I will rather silence my

own unillumined suspicion and humbly and

quietly take my place with Him. The wages of sin is the night." It is the night

now: it is the night hereafter. The es-

sence of sin is death; it is exile; it is aban-

donment. Jesus' words were violent, bu

to reveal fact.

Now to all of us who feel this fact so

keenly Jesus brings His evangel of forgive-ness and peace. The words spoken so long

ago have their greatest significance now, for we can see, as those Jews could not see,

their fuller and more profound meaning

centuries past, we look upon that lonely, forsaken, crucified Christ and recognize in

lamation of what goes on perpetually God. From them God wishes the world

learn that sin is put away only through the redemptive suffering of holy love, which He Himself is gladly bearing, and

which Christ, His representative and ex-pression, endured before the eyes of men."

It is this truth which gives to the words of the text their power. He who said. "I am come that ye might have life" is Himself the life which He seeks to impart. He and the Father are one. The words which the historic Christ spoke to those Jews then are being repeated you to us by the

then are being repeated now to us by the indwelling, immanent Christ. I like that word immanent. It is a theological word, but it is a splendid word, pregnant with meaning. His name shall be called Immanuel, God with us, the inside God, the immanuel of the god with t

He was not seeking to produce fear, but

The next morning, after he had helped her with the chores, he thanked her and into all things, superlatively sensitive bade her good-bye, and as they shook hands he said: knowing the inmost heart of life, He, our Saviour, pronounced the doom to be just. "I might have been a bad one, for sure. This Christ, who gave Himself for us, who loved us, told us in words—I venture to say loving words, of appalling terror—that for the deliberately sinful, and for the deliberately unjust, there is no place but the and only trying to blind you with Bible. "I know. I thought of that," she answered, calm'y. "But you had the countersign. I had to trust to God that you had night, no place but the outer darkness, no place but ultimate separateness, no place

"You wouldn't turn a man off this kind

come by it honestly."-Youth's Companion. The True and the Artificial.

It is not difficult to distinguish between the true and the artificial. The moral test he true and the artificial. is the sure one. When conscience is sensi-tive and the will submissive, and the life consistent, there is no doubt about one's spirituality. When the soul sings: "I delight to do Thy will, O, God," and then does delight to do God's will, or does the will of God from firm resolve, there can be no doubt. When one loathes sin and tries to leave it all sing all kinds of single parts. to leave it—all sin, all kinds of sin—sin against the body, sin against the soul, sin against the neighbor, sin again Christ and the Father—there is no difficulty in reach-ing a decision as to the genuineness of Christian character. It is no mirage. The Christian character. It is no mirage. The garden of the Lord is there.—Bishop John

Making Your Temper Over.

their fuller and more profound meaning. As He spoke of the Father in such intimate terms, bitter resentment arose in their hearts. As He told them of His willingness to lay down His life for His sheep, they retorted: "He hath a demon as I is mad; why hear ye Him?" Possibly we would have spoken likewise had we been living then. But now in the light of the contring past, we look upon that length. If you were not born with a good temper, make your temper over. If cheeriness and patience and amiability are not natural, cultivate them as a second nature. No one can be really happy who is irritable and fault-finding, and what is worse, he renders his nearest and dearest equally His face the glory of the living, suffering God. For the "sufferings of Christ were the true representative symbol and procunhappy. Determination can conquer these faults, and a disposition as full of pricks as a bramble bush can be rendered sweet and tranouil and lovable. Don't imagine you must accept the nature you inherited without any attempt at change or alteration. If it is not what you want make it over.

You remember the famous line of Robert Browning, "God's in His heaven, all's right with the world?" That was the one source of the optimism of Browning, but the optimism of Jesus went a great deal deeper. It was the fact that God was in His earth, so that the ravens were fed and very hairs of a man's head are numberedit was that which gave a radiant quietude to Christ.-G. H. Morrison.